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Dr. *PAYNE's*
SERMON
UPON THE
QUEEN.

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A SERMON UPON THE DEATH OF THE QUEEN,

Preached in the Pariſh-Church of

St. *MARY WHITE-CHAPPEL.*

By *WILLIAM PAYNE*, D. D.
Rector of St. *Mary White-Chappel*,
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A

SERMON

Preached upon the

DEATH

OF THE

QUEEN,

PSALM lxxxii. 6, and part of the 7. *ver.*

I have ſaid, Ye are Gods, and all of you are Children of the Moſt High; but ye ſhall dye like Men.

THIS *Pſalm* was directed to the Princes, Judges, and Magiſtrates of *Iſrael*, by *Aſaph* the Author of it.

It is not my deſign, or to my purpoſe, to take any further notice of the Buſineſs or Occaſion

of it, then as it gives *Them* the great Character in my Text, calling Them by the Name of *Gods*, and of *Angels*; for that is meant by *the Children of the Most High*, as it is expresly in the *Chaldee*.

Yet when it had put these High Titles, and Honourable Names upon them, and Raised them to a Degree and Quality almost above Mortals; it thinks fit to remind them at the same time, that they are still but Men; Though of that High State and Dignity above others, yet subject to the same Death and Mortality with their Poorer and Meaner Brethren; Though in some Respects nearer Ally'd to Heaven, and like Gods and Angels, yet still Akin to Earth, and who should dye like Men.

I have said, Ye are Gods: &c.

The Loss of our Late Excellent Queen Suggests and Offers both parts of my Text to our Thoughts in the fullest manner.

I am apt to believe, She had as much of God in her, and as much of Angel, as any Prince, Judge, or Magistrate that ever Sat upon a Throne, or a Bench, or that was any way Advanced above the rest of Mankind.

And yet to our great Grief, we find, She was subject to Death; to a sudden and Over-soon Death, had not God thought otherwise, as well as any of her Subjects.

Her *God-like* and *Angelick* Qualities which She had not only in common with other Princes, but upon many Accounts far above them, could not preserve Her from the Common Fate of Mortality, of Dying like other Men and Women.

I shall first show upon what Accounts Princes and Magistrates are called Gods, and are like Angels, or Children of the Most High; And how these Characters

racters do in an especial manner belong to our Late Gracious Queen.

Secondly, I shall consider Theirs and Her Death, and what thoughts ought to be thereby suggested to us.

I. Upon what Accounts Princes and Magistrates are called Gods, and are like Angels, or Children of the Most High.

The Expressions seems to refer to the Gentile Opinion of many Lesser Gods, owing their Birth and Original to, and being Children of the Supreme *, Appointed by him to be Rulers and Governours over Particular Parts and Provinces of the World, as their *Jupiter*, *Mars*, *Hercules*, and others; who were indeed only Kings and Rulers, Generals, and Great Men, Deified and Worshipped after their Deaths: which was, I believe, one of the Chief Rises of the Heathen Idolatry and Superstition, though there are various Accounts of their Θεογονίαι, and a very different *History of their Religion*.

* Πατὴρ ἀνδρῶν τε θεῶν τε.

Revelation and Christianity give Princes and Magistrates the Name and Title of Gods, *Elohim*; as is plain from this *Psalm*, and others; from other places in the *Old Testament*, and from our Saviours Words in the *New*, *John* 20. 34. not as any Objects of Religious Worship, but as partaking some Qualities and Perfections like to those of God, and other Superiour Beings, who are far above Ordinary Men; and chiefly on these three Accounts.

Psal. 45.
Psal. 79.
Exod. 7. 1.
1 Sam. 2. 11.

1. In Respect of Power.
2. As Instruments of Greater Good to the World.
3. As Objects of Higher Honour and Esteem.

1. Princes are called Gods, in respect of their Power and Authority, as they are *the Ministers of*

God, Rom. 13. 4. his Deputies and Vicegerents Appointed and Commiſſionated to Govern the Lower World under him: And 'tis uſual we know, to have Perſons called by the Names of thoſe they Repreſent.

All Civil Power and Government, of whatever kind, is from God; *the Powers that be, are Ordain'd of God*; who is the Fountain of all Authority and Dominion, by *whom Kings Reign, and Princes Decree Juſtice, Prov.* 8. 15.

The Particular Specification and Modifying of this Power, both as to Perſons and Things, depends upon Humane Conſent and Agreement, and the Laws and Cuſtoms of Particular Countreys; for God has not preſcribed any Model of Civil Government, nor Appointed either the Subject, or the Limits of it, but has left it to Humane Prudence and Contrivance; and ſo 'tis an *Ordinance of Man*, as St. *Peter* calls it, 1 *Pet.* 2. 13. But Government and Governours are the Ordinance of God and Nature, for the Peace, Order, and Good of the World; and are in General of a Divine Original and Inſtitution.

Princes therefore, and Soveraigns, are a ſort of Earthly Gods; and have a Divine Authority committed to them, by which they have a Power over Mens Lives, which none but God can give them; and *they bear the Sword*, and *are Revengers, to Execute Wrath* in the Name of him *to whom Vengeance belongeth.*

Rom. 13. 4
Rom. 12. 19.

2. They are called Gods, as they are Inſtruments of Great Good to the World; the Chief Inſtruments of Divine Providence, to Preſerve, and Procure the Preſent

Preſent Well-fare, and Worldly Happyneſs of Mankind, all thoſe Benefits and Advantages we have above other Creatures, by being in Society with one another. The World would be a place of Confuſion, an Uncivilized, and Uncultivated Deſart, and Mankind only greater Herds of Lyons and Tygers and Wild-Beaſts without Government: There would be no Peace, or Quiet, no Order or Civility; no Living in the World with any Comfort without it; and therefore the worſt Government is a Thouſand times better than meer Anarchy; All Princes and Governours then, though Bad, are the Authours of a great deal of Good to the World; and good Princes are the moſt Powerful Inſtruments of doing good, next to God himſelf; and are therefore called by the Name of *Benefactors* as our Saviour obſerves; and do above all Perſons, Luke 27.25. make good that ſaying of *homo homini Deus*, and were thereupon antiently Deified, and had Images and Altars Erected to them; and now may each of them have that Complement of *Tertullus* made to them, *Seeing that by Thee we enjoy great Quietneſs, and that very Worthy Deeds are done unto this Nation, by thy Providence, we Accept it alwayes, and in all Places, Moſt Noble* Fœlix, *with all Thankfulneſs, Acts* 24. 2, 3.

3. Upon both theſe Accounts they are Objects of Honour and Eſteem, not only upon the Score of their Perſonal Vertues, which ſhine brighter, and have more, both of Luſtre and Influence, when placed in ſo high an Orb above others; in which they can eaſily turn all the Leſſer Circles, and Subordinate Spheres about with them; but as their very Places and their Characters call for this, whereby they

Perſonate

Perſonate and Repreſent, and are in the Place of God, and therein do a great deal of good to the World; and are Gods, though not by Nature, yet by Office; ſo that *to deſpiſe Dominion, and ſpeak evil of Dignities*, even the worſt, and *bring a Railing Accuſation againſt them*, though never ſo true, is ſtigmatiz'd as a great fault by the Apoſtle: And what *Michael* the Arch-Angel thought not fit againſt the Devil, though contending with him; but rather uſed that more Decent Language, *The Lord Rebuke thee.* Which ſome Chriſtians would do well to Conſider.

Jude 8.

Thus I have briefly accounted for this Expreſſion in my Text, of calling Rulers, and thoſe none of the beſt, by the Name of Gods and Angels, and this by the Holy Ghoſt himſelf; whom none can have the Blaſphemous Impudence to charge with any Flattery in ſo doing.

I am now to Apply this Character upon more Particular, and more Eminent Reaſons to one of the beſt Princeſſes who ever ſat upon a Throne.

I know not how to draw her *Picture*; 'tis ſo all over Beautious, without any Foil, any Shade, any Blemiſh, ſo Perfect in every Feature, ſo Accompliſh't in every Part, ſo Adorn'd with every Perfection and every Grace, having ſuch an exact Symmetry, and ſuch Rich and Lively Colours of the moſt Beautiful Vertues Appearing in all her Actions, and Shining through her whole Life, that Her's muſt be the very Picture of Vertue it ſelf, drawn to the Life; not in the Dead and Cold Deſcriptions of it in the Books of Moraliſts, or in the Lectures of Divines and Philoſophers; But in ſuch a Living Pattern and Example

Example of it, as makes Vertue it ſelf become Viſible and Embodyed; and Anſwers *Tully*'s Wiſh, and Juſtifyes his Saying, *That if it could thus be ſeen with Bodily Eyes, it would Excite Admirable Love of it ſelf* in all that behold it.

'Tis a hard thing in Painting, to draw a Perfect and Exact Circle; it out-does that Art to draw Light, or the Luſtre of the Sun; or with a Cold Pencil, to deſcribe Fire: And it can no more equal the Natural Beauty of the *Roſe* with its Faint Colours, than the Fragrancy of it. The Work and Difficulty is as great in our Preſent Caſe, To Deſcribe the Perfect Vertues of our Incomparable Queen: No Art or Skill can come up to them, much leſs Exceed them: There is no room for Fancy and Imagination to add any thing; Nature and Grace have out-done that, and ſet before us ſuch a Compleat Piece, I had almoſt ſaid, ſuch an Original of Humane Vertue and Perfection, as the World has not had in many Ages. We muſt draw Her as *Apelles* did *Venus*, not by any Single, though moſt Beautiful Pattern, but by taking the ſeveral Excellencies and Perfections of all other Women, and putting them together, as God had done, in Her; We muſt Draw Her by no other, we muſt draw Her only by Her Self: I mean by no other Humane likeneſs; by none of the Imperfect Copies of Mortal Vertue She has left behind her: No, We muſt Draw Her truly by the likeneſs She had to God, the Fountain and Original of all Excellencies and Perfections; and by Her Similitude to the Angels, thoſe Holy and Heavenly Spirits, the firſt Images of God; and both *Him* and *Them* She Reſembled as Highly, as could well be done by mere Humane Vertue: She was an Excellent

Copy

Copy both of the Divine and Angelick Nature and Vertue; as like God, and as like the Bleſſed Spirits above, *thoſe Children of the Moſt High*, as perhaps any Man, or any Woman ever was within our Knowledge, except him that was a True God as well as a Man, and Her that was the Mother of God.

I ſay not this to flatter Her, She is above that; She is got out of the reach either of Flatterers or Slanderers; and She was above it here, Her Vertue was alwayes too great to be flatter'd, or to have more ſaid of it than it deſerv'd; and it was ſo great likewiſe, that neither Envy nor Malice durſt ever ſlander it: But I ſpeak my Judgment and Opinion of Her, out of Her hearing, by which neither am I to get any thing, nor She: And I believe there are hardly any that knew Her, will much differ from me, or will think that too much can be ſaid in Her Praiſe. Her Name ought to live in the higheſt Monuments of Fame, Adorn'd and Gilded with all the Glorious Enſigns that Art can put upon them. We ought to build her Tomb with the beſt Work, and garniſh it with the beſt Ornaments, and hang it with the fineſt Garlands, and ſtrew all the Flowers upon it, that the Withered and Decayed Poetry and Oratory of our Age can furniſh. We may do any thing, we ought to do every thing, but building an Altar, and making an Office, and ſaying *Ave Maria* to Her: She was the Saint of our Church, of our Age and Nation; of whom we have reaſon to be Proud, and make the Moſt, ſeeing however they abounded, in former Rubricks at leaſt, they are ſo very ſcarce now. I am ſure Her Memory ought to be very pretious to us all; and Her Righteouſneſs to be *had in Everlaſting Remembrance*; not only as a Due we ought

to

to pay Her, but as a Benefit we are ſtill to receive from Her: Her Excellent Example ought to live after her, and do as much good as can be; (though nothing ſo much as She would have done, had She lived) and ought to be ſet before the World in the beſt Light, and with the beſt Advantage to Teach the Preſent Age Piety and Religion, and all manner of Vertue; and be Tranſmitted down to Poſterity with the greateſt Honour Imaginable; *i. e.* with the Greateſt and Exacteſt Truth; for it needs no more.

I am at preſent only to ſhow, how this Title and Character which is here in my Text given to Princes and Magiſtrates; whereby they are called *Gods* and *Angels*, or *Children of the Moſt High*, does in a Peculiar and more Eminent manner belong to Her: And that not only in reſpect of Her Office, Her Power and Authority, Her High State and Dignity, whereby She was Advanced above other Mortals, which was the Principal Reaſon why other Princes are called *Gods* and *Children of the moſt High*; But eſpecially upon Account of Her Perſonal Qualities and Excellencies, and particularly upon theſe Four, which I ſhall ſingle out of all her others, (for She had All) wherein ſhe was moſt remarkably like God and the Angels.

1. The Goodneſs and Benignity of Her Nature.
2. Her Charity and Inclination to do all good to others.
3. Her Univerſal Vertue, Innocence, and Purity of Life.
4. Her Extraordinary Piety and Devotion.

As to Her Soveraign Power and Office, which Entitled her to this Character in my Text, in common with other Princes, *That*, though it Raiſed Her above the Common Pitch of Ordinary Vertue, and Ennobled Her Mind with an higher Senſe of Honour, Greatneſs and Generoſity of Spirit, and made her Vertues, like Diamonds well Set, the more Reſplendent; yet this was Owing to Her Birth and Fortune, which *She made not her Self*, And of thoſe She might have ſaid, *Vix ea noſtra voco*; though to Improve all that Greatneſs and Worldly proſperity to the Advantages of Vertue, which are the Common, and almoſt Unavoidable Temptations in others to a great many Vices, is no ſmall Commendation of her Vertue: She could make a Court, that Corrupts ſo many others, a School of Vertue, and even a Religious Houſe; for Her Houſe was alwayes a Houſe of Religion, a very Temple, and like God's Houſe, a Houſe of Prayer.

But Her Office and Sovereign Power, is Charged upon Her as Her Fault; And the only Thing in Her that needs an Apology with Her Greateſt Enemies, is this, that She took her Fathers Crown: To which I make this ſhort Return, Who ſhould have took it elſe, but She and Her Husband, when her Father left it? For otherwiſe he muſt have had it again upon his own Terms, which would have been a great deal worſe than the firſt Reaſons of his not keeping it; and no leſs in the Iſſue, than the Kingdoms utter Ruine and Deſtruction: I muſt therefore beg ſome Mens leave to Commend Her, even for that which they count Her Great, but Her Only Crime: If it was ſo, it has done us ſo much Good, and preſerved us from ſo much Evil, which we all ſaw coming Inevitably upon us a few Years ago,

ago, that we Proteſtants at leaſt ought to forgive Her. Would any ſuch have had Her Left our Poor Church and Nation as a Prey to be ſwallowed up by Popiſh Councils, and the moſt Miſchievous Deſigns of its Enemies at that time? Then She had been guilty of a great fault, I doubt not, both to Her Countrey and Her Religion, and Her Husband, To all whom Her Obligations of Conſcience were much ſtronger than to Her Father: Her Natural Tenderneſs and Affections to him, which She has ſhown, I doubt not, as many wayes as She could with Her Love to Her Religion, and Her Countrey; theſe might awhile ſtruggle with Her Reaſon, but *England* and *Europe* have reaſon to be thankful they did not overcome it; and though theſe made the thing a Difficulty, and Her Crown more a Burden than ordinary, yet She took it as all Princes ought to do, more to Pleaſe, and do good to others, than to Her Self: And as She had alwayes a ſatisfied Conſcience in it both Living and Dying, ſo She ſhowed a true Judgment therein that could reach beyond one obvious thought; which the weakneſs of a great many, eſpecially of Her own Sex, cannot get over; and that She had a much larger compaſs of Underſtanding to Determine and Settle Her Mind in a nice practical Caſe, than is common to them. *That*, with Her Love to Her Countrey and Religion, which are ſuch Sacred Tyes and Obligations as ſuperſede all other more private ones to any particular Perſon, made Her our Queen ſooner than She deſired to be; and it would be a ſtrange and hard Caſe, if Religion, and every thing, even the whole Legal Conſtitution in Church and State muſt be ſacrificed and given up to its worſt Enemies, for the ſake of an unhappy

and miſled Father; who had ventured both his own Fathers Curſe, and his Grandfathers too, to Embrace and Serve Popery: Our Bigots, I ſuppoſe, forget *that*, who tell us ſo often of the Fifth Commandment; who are ſo zealous for that, as to have no care of the Firſt or Second, if of any other; and the moſt Conſcientious of them, I doubt not, would not ſcruple to kill another in their own neceſſary Defence, notwithſtanding the Sixth, but let plain Reaſon either Interpret or Diſpenſe with a Divine Law in one Caſe, and why not then in another? And yet many of them, who are for keeping none of the Commandments will talk here as confidently of Judgments, as if they were the Counſellors and Secretaries of Heaven, and had counterſigned its Warrants; and will judge others very raſhly and unchriſtianly for hidden things, when they judge not themſelves for plain ones.

I will readily own the Queens Death to be a Judgment, and that a very ſevere one, as Heaven could well Inflict; but not to Her Self, but to us and the whole Nation, to whom the Loſs is inexpreſſible: But She is a Gainer by it, and is gone to that God, and to thoſe Angels above, whom She was like here, and ſo much Reſembled upon Earth upon the Four accounts I named; and now proceed to

1. *The Goodneſs and Benignity of Her Nature*: This, in Infinite Perfection is what makes God. Neither Infinite Power, nor Infinite Wiſdom without this, would Conſtitute ſuch a Being as we mean by God, but one quite different and contrary to him; 'tis the beſt Definition therefore of God which St. *John* gives. 1 *Epiſt.* 4. 8. *God is Love*; the moſt Benign, moſt Gracious, moſt Kind, and Good Being, which makes

makes him the Object of our Love and Affection more than of our Fear and Dread, and bends not only our Knees, but our Hearts to him.

This Benignity and Goodneſs, and Sweetneſs of Temper was moſt remarkably in our Gracious Queen: She ſhowed it in Her Looks, where Majeſty was alwayes tempered with Sweetneſs and Chearfulneſs; in Her Carriage, where was a Noble Greatneſs, with a moſt Taking and Obliging Courteouſneſs; in her Converſation, where Pleaſantneſs and Good Humour were alwayes joyned, with the ſtricteſt Decency and Wiſdom. All theſe Vertues met in her that do not alwayes go together in others, Great Openneſs and appearing Freedom, with great Caution and Wiſe Reſervedneſs; great Shrewdneſs and Sagacity, with great Sincerity; very good Underſtanding, without any Guile, and very good Nature, without any Softneſs. She was eaſie to Her Self and all about Her; generally Merry, alwayes Pleaſed; Mirth like Oyl Swam at the Top, Prudence and Vertue wore alwayes underneath: She was very Serious, and very Pleaſant; often Thoughtful, never out of Humour; Obliging to all, Unkind to none: She had ſuch a happy Conſtitution as made Her above any other, *Delicia humani generis*: None ever went ſorrowful from Her Preſence, and none could be ſo in it: She filled every Place with ſuch an Air of Livelyneſs and Cheerfulneſs, that like the Spring or the Sun, She gave Life to every thing below Her, and ſpread Light and Vigour all around Her; and now She is gone, there is Darkneſs and Diſconſolateneſs in thoſe very Places: She was the very Soul of the Court, and one would think, even of Her Royal Conſort; who was alwayes thought

to

to have a very great Soul of his own, till he loſt her. Death, never diſordered or affrighted, much leſs overcame him before; he could look upon it without any Concern, and brave and defye it however it appeared to him, and face it very boldly at the Mouth of a Canon, or point of a Sword; now it has found out a way to be too hard for him, and to Revenge it ſelf too cruelly upon his Fearleſs and Undaunted Temper: It has found out his Weakneſs, and wounded him in his ſofteſt and tendereſt part; it has wounded him to the very heart. He was invulnerable every where elſe but in his Queen; and there his tenderneſs prevailed over his Courage, and the Husband over the Soldier; and he has thereby ſhown that he had a great deal of that Goodneſs and Benignity of Temper that was in her; and that this is not a Womaniſh, but a truely Maſculine Vertue, accompanied as it was in Her with the Nobleſt Courage and Bravery of Mind.

2. The next Divine Vertue in our Excellent Queen, was her Inclination to do good to all Perſons, and upon all Occaſions, to the utmoſt of her Power: Which though a Branch, or an Effect of the Benignity of her Nature, that fruitful Soil, or rather Root of a great many Chriſtian Vertues; yet it is ſo conſiderable in it ſelf, and was ſo remarkable in her, that it ought to be diſtinctly taken notice of, as it will be by the great Judge at the laſt day. She fed a great many hungry, and cloathed a great many naked, both *French* and *Iriſh*, who had fled for their Religion, and could bring nothing over with them, but a good Conſcience; She gave very largely and bountifully to their Neceſſities out of Her Privy Purſe, and her Royal Heart was larger and more open

open than her Purſe could alwayes be: The Poor Widows and Orphans of Seamen and Soldiers taſted very largely of her Bounty, and had the beſt Proviſion made for them She was able; and She was Contriving and Deſigning Hoſpitals and Places of Refreſhment for their Relief and Comfort, and for the better Reception of the Sick and Wounded, who had ventured their Lives, and loſt their Limbs for their Countrey. I have heard of very large Sums given by her, and a great many were given very Secretly; and can be called to no account, but that of God, who has Rewarded her for them: Even ſome of her Enemies, I believe, *when they hungred and thirſted*, had according to the *Apoſtles* Rule, *Bread and Drink given to them*; even thoſe very Mouths that were ſometimes opened againſt her. There were many hard Caſes and Inſtances of Pitty occaſioned by the Revolution, and the War, not only at home, but out of *Ireland* and *Scotland*, whom She tenderly conſidered, and charitably Relieved as they were offered and repreſented to her. Pity and Compaſſion is a moſt generous Vertue, and a ſign of a Noble Spirit; and it was ſo much hers, that as ſhe never did a hard thing to any, ſo ſhe did many kind ones where ſhe was blamed; and was merciful, in the Opinion of others, even to a fault, though ſhe was alwayes willing to Err on the right ſide, if on any, and could hardly be brought to do her ſelf Juſtice upon her Enemies, till their folly, and her abſolute neceſſity compelled her to it, even againſt her Will: But beſides her Charity and her Mercy, ſhe had a great many other wayes of doing good to others, eſpecially to all her Dependants, and thoſe about her; but above all, by taking great care to

Rom. 12. 20.

make

make them Vertuous and Religious, which was a kindneſs exceeding all others.

It was her hearty Endeavour, and ſhe had a great Zeal to ſpread and propagate Religion; and ſhe did all ſhe could to do it, both by her Example, and by her Encouragement: She had no By-Ends, no Mean and Low Deſigns to ſerve, but only the ends of Goodneſs and the Glory of God; theſe were her only Scope and Aim, her chief Pleaſure and Delight, the very Bent and Tendency of her Mind, the Inclination of her Will, the Complexion of her Soul was to every thing that was good: *Whatever things were true, whatever things were honoſt, whatever things were juſt, whatſoever things were pure, whatſoever things were lovely, whatſoever things were of good report, if there was any Vertue, if there was any Praiſe*, She thought on, minded and loved and delighted, and was pleaſed with all thoſe things. She was a Woman indeed after God's own Heart, That Character, I doubt not, belonged as well, if not much better, to Her than to King *David* himſelf: She had all his Goodneſs and Piety, without any of his faults; She had as much Love to God's Houſe, and as good Deſigns for it, as he: He was not more pleaſed with his Contrivances about Building a Temple, than ſhe in hers about St. *Pauls*, and in Building up and Repairing the whole Church of *England*, and making it like *Mount Sion*, the joy of the whole Earth; improving its Worſhip, ordering its Diſcipline, amending its Defects, in making up its Breaches, and bringing all Sober Proteſtants to one Communion, which would have been the greateſt Blow to Popery, and Service to Religion in general.

She

She had a great many ſuch Excellent Deſigns for the good of Religion, of the Church and Nation, which her own Thoughts, and our late Excellent Primate had ſuggeſted to her; and had ſhe out-lived the preſent Troubleſome and Expenſive War, we ſhould have ſeen a great many more Inſtances of her doing good in all kinds, than we yet know, or have heard of; for what Mighty things would ſuch an Active Mind, ſuch a Power joyned with ſuch an Inclination to do good have produced, had it been ſet free from all hindrances and encumbrances; but God thought not us of this ſinful Nation worthy of ſuch a Bleſſing, nor the World worthy of ſuch a Woman; but rather thought her worthy of a ſooner Reward for the extraordinary good Deeds ſhe had done already; according to *Plutarchs* Remark upon *Biton* and *Cleobis*, two *Grecian* Youths, who for an entraordinary Act of Piety done by them, for which their Mother prayed they might receive the beſt thing could be given to Mortals, were that Night found dead in *Juno*'s Temple, whither they had drawn their Mothers Chariot, the Goddeſs as he ſuppoſes *rewarding their ſignal Piety and good Deed with a ſudden Death.* Plut. Conſol. *ad* Apollon.

3. I come next to conſider her Univerſal Vertue, Innocence, and Purity of Life; in which ſhe was ſo Angelical, and ſo confirmed, as no Devil ever dared to Tempt, or which is more, to Slander her: Her whole Life was the Brighteſt, the moſt Charming, the moſt Lovely and Complete Example of all manner of Vertue, through all the parts of it; it broke forth very Early, and appeared in the very Morning of her Age, and gave very promiſing hopes

of what ſhe proved afterwards, a moſt Excellent Princeſs; it roſe Higher, and ſhone Brighter and Brighter, even to a perfect Day; and as all admired its Luſtre, ſo not a few felt its Influence; it ſcattered and diſperſed Vice where-ever it came, as the Sun does Miſts and Vapours, and made it either fly before it, or hide it ſelf in Corners: It could never be more truely ſaid of any Good King or Queen, than of her, that ſhe *ſcattered away evil with her eyes*, *Prov.* 20. 8. All that were near her were forced either to leave their Vices, or to diſſemble them; and either to be Vertuous, or to ſeem ſo; ſo that ſhe put a ſtop in a great degree, if not to Vice it ſelf, yet to the Impudence of it; and made it look ſneaking and contemptible, and out of Countenance: She brought Vertue into Credit and into Faſhion, and made it not only a Countrey, or a Monaſtick, but a Courtly Accompliſhment: She ſhowed the World what an Honour this was to the Higheſt Quality, what an Ornament to the Greateſt Beauty, what a Jewel to the Richeſt Crown: How Amiable, how Lovely, how Glorious did it appear in her! Who could do otherwiſe, but Love, Eſteem, and Admire it there, even although they Practiſed it not themſelves, for it muſt neceſſarily gain their Hearts, and prevail over their Reaſon, though it could not overcome their Luſts and Inclinations: Vertue is very Charming, and Attractive in ſo great an Example, and that if any thing would have cured the Debauchery and Lewdneſs, and which is the Conſequence of thoſe, the Atheiſme and Infidelity which abounds among us, It had, I doubt not a great Efficacy, while ſhe lived and ſpread a Salutary Contagion all about Her; and I hope it will Live and Operate

Operate after ſhe is dead, and be like a Perfume, not only to Embalm her own Name, but will keep its Vertue, and be a ſtrong Preſervative to keep others from the Infection of Vice; eſpecially thoſe of the beſt Quality, and of her own Sex.

She taught them Vertue, and ſhe Practiſed it her ſelf, in a right manner, and to the beſt advantage: Not as a Sullen Melancholly Humour, a piece of Peeviſhneſs and Moroſeneſs, or a Superſtitious Reſtraint from the Innocent Freedoms and Pleaſures of Life, which has affrighted ſo many from it; but as a Wiſe and Rational Government of all our Actions by the Rules of Reaſon, Decency and Religion: Not as a Monkiſh Diſcipline, or a Cynical Severity, but as the Wiſeſt, Genteeleſt and Pleaſanteſt thing in the World, what is as fit to dwell in a Palace as a Cottage, and might be Practiſed as well by a Queen we ſaw, if not much better, than by an Hermit; what is in truth the moſt proper Accompliſhment for Perſons of Breeding and Quality, for Vertue is the greateſt Decency of Behaviour to all others, and Religion the beſt Manners to one above us; ſo that Great Perſons ſhould look upon Vice and Irreligion as the greateſt Rudeneſs, and moſt Unbecoming Clowniſhneſs, as well as the greateſt Blot and Blemiſh to their Honours; eſpecially after having had ſuch a Royal Pattern and Example to give ſuch Meaſures to them. She ſhowed them how Conſiſtent Vertue is with Greatneſs, and how becoming it. She gave them Patterns of Vertue, not Uncouth or Fantaſtick, Affected or Unnatural, ſuch as we meet with in the Legends; but what are agreeable to Civil Life, and to all the Stations of this World, what Chriſtianity and the plain Laws of God require of us, and thoſe

things which they had not forbidden, She did not think neceſſary to forbid her ſelf; The undue Rigours and Severities of ſome Indiſcreet Perſons have done great harm to Religion and Vertue, by condemning thoſe things as abſolutely ſinful, which are ſo only by accident, but in themſelves Innocent; ſuch as Dancing, Playing at Cards, going to Plays, and the like: Our Admirable Queen could diſtinguiſh here between Duty and Prudence, between Unlawful and Inexpedient; She would not refuſe thoſe common Diverſions, nor uſe them too much; She would not wholly keep from ſeeing Plays, as if they were utterly unlawful, but went very rarely; to ſhow ſhe did not much approve them, and that ſhe thought her time much better ſpent another way; and ſhe ſpent indeed the greateſt part of her leiſure Hours which were free from Buſineſs in much better things, in Reading, Prayer, and Meditation; either Private or Publick Devotion, in her Cloſet, or in her Chappel. Which brings me to the Laſt and Greateſt of Her Excellencies, and that which Crowned all the reſt, namely, her *Piety and Devotion.*

Only I cannot but take notice of one way of her ſpending her leiſure Hours, not very uſual in Women of Quality, but ſurely much more commendable than in Idle Viſits abroad, or in their own Dreſſing Rooms at home; and that was not at her Glaſs, but at her Needle, and in ſome Work becoming her Sex; She would be wanting it ſeems in no Excellency of a Woman, but would revive and call up the moſt Antiquated Vertues belonging to her Sex; Vertues as old as the times of *Solomon*, in the famous Character of his Vertuous Working Woman, *Prov.* 31. and upon

this, and all other accounts, I may ſafely, I dare ſay, apply to her the Commendation there given to the other; *Many Daughters have done vertuouſly, but thou excelleſt them all*, ver. 29.

4. But it was *her fearing the Lord*, for which *ſhe ſhall chiefly be praiſed*: In the laſt Place, Her *Devotion* and Piety was ſo Exemplary, and ſo Conſtant, that the Sun was not more Exact and Regular to his Riſing and Setting, than ſhe to her Dayly Devotion; and oftner, I believe was he Eclipſed then that was intermitted; She was a great while in her Cloſet, Private with God, and obſerved by none but him, but in Publick, with what moſt becoming Seriouſneſs and Compoſedneſs did ſhe behave her ſelf? not with any Affected Showes or Exſtatick Tranſports, or Unuſual Commotions of Body, as if Devotion had been a Diſorder to her, an Epileptick Fit, or a Convulſive Diſtortion; but as the Living Breath or Pulſe of her Soul, it moved with an Even, Gentle, Conſtant, yet very Brisk and Lively Motion: She was ſo far from any Pharaſaical Oſtentation, and making too much appearance of her Devout Paſſions and Elevations of Soul at her Publick Prayers, that ſhe choſe rather to hide and conceal them, by covering her Face with her Fan; but when that caſually ſlipt aſide, her Raiſed Eyes, and moſt Devout Air and Motion of Face and Lips, ſhewed a moſt Raiſed and Intenſe inward Devotion of Heart; as ſome who were near her have often obſerved with great pleaſure.

I never ſaw the like Decent Devout Grave and Attentive Carriage and Behaviour, both at Prayers and Sermons, in any Perſon in my whole Life; She was enough to inſpire every one that beheld her with Devotion and Seriouſneſs, and to Cor-

rect

rect by her Preſence all Undecent Rudeneſs and Miſbehaviour in Gods Houſe: There She appeared truly as an Angel and a Cherubim bowing before the Mercy Seat, with her Face covered, as was her Cuſtom; and if the Divine Preſence had been to be repreſented or manifeſted under the Goſpel to our Bodily Eyes, as it was by the *Shecinah* under the Law, it could not have been done much better by any Creature, or Corporeal Appearance, than by her, as a kind of viſible Seraphim with the Devotion and *the Countenance of an Angel*, having *a Golden Cenſer, and Vials full of the Incenſe of Prayers*, to be offered up to the Throne of Heaven, both for her ſelf and others: And no doubt we owe a great many of thoſe Bleſſings which God has vouchſafed of late to this Sinful and Unworthy Nation, to the Prevalence and Availing Power of her *Righteous* Prayers. Theſe were a Guard to her Royal Conſort abroad, and a Protection to him in all thoſe dangers, where Providence ſo wonderfully preſerved him; for they followed him every where, and he owed his Succeſs and Victory perhaps more to them, than either to his Fleet or Army; for this depended more upon God and the Bleſſing of Heaven, than any Second Cauſes; and whilſt her Hands were ſo Devoutly lifted up thither, he prevailed. God grant that we may not want her help now, and that we of this Nation may not find how much we owed our Safety to her Religion and Devotion, whilſt ſhe ſtood *in the Gap to Save us, and Keep us from being deſtroyed.* May ſhe with our other Friends and Members of the Church Triumphant in Heaven, ſtill afford us the benefit of their Prayers, and may they Powerfully Intercede with God for this poor Church and Nation.

Rev. 5. 8. 8. 4.

Ezek. 22. 30.

While

While she was upon Earth, Devotion was her great Delight, and the Church of God was the Place she loved to be in above all others: There she kept up the Solemnity of Publick Worship with the greatest Decency, and did so Worship God in the Beauty of Holyness, without either the Garish Dress of too many Ceremonies, or the Naked and Sordid Undress of none, as made both Religion and our Church appear very Beautiful and Comely to all, even to the Enemies of both.

She understood Religion very well, for she had a great Judgment and discerning Sagacity in every thing she medled with; but Religion was the great Business of her Life, that she studied, that she minded, that she delighted in, that she truely understood; and though she had a great Dexterity in managing other things, yet she was a True *Mary, who chose that better part, that one thing necessary* above them all. Her Ministers of State admired her for her Skill and Dispatch in Business, for her Judgment in the Cabinet and the Council, as if she had minded nothing else but those State-Affairs; Her Ministers of Religion thought she was wholly theirs, and minded nothing but Religion; and the Ladies at the same time thought she minded only the Perfections and Accomplishments of their Sex; so perfect was she in All, as if she had been singular only in one of those Excellencies, and not had them all together: But Religion run through them all, and was the Golden String upon which they all hung; or rather the Mighty Pearl of Price, the most Valuable of all her other Excellencies, and that which gave Value to all the rest.

Her

Her Religion lay not in Affected Singularities, in Phariſaical Showes and Pretences, in an unneceſſary Reſtraint and Abſtinence from things Lawful and Innocent, or in any Bigotry and Immoderate Zeal for little and indifferent things of no Value or Importance in Religion; but it lay in Solid and Subſtantial, in Wiſe and Regular and Decent Piety and Devotion, in a great Senſe of God and Zeal for his Glory, and an hearty Endeavour to promote Piety, Vertue and Goodneſs in others; in being very ſtrict in her own way, and very Charitable to others in theirs, being very Conformable in her Practice, and very Moderate in her Thoughts; in being ſincerely Devout her ſelf, and judging others to be ſo, who differed from her.

And ſhe was not only a good Chriſtian, but likewiſe a good Divine too; ſhe had a well furniſhed Library, eſpecially of Divinity Books, which ſhe very much Read and Studied, and had Judgment enough to find more Senſe and Witt and Entertainment in them than in Empty Romances and Frothy Plays; where the Froth is often not only Thin, but Poyſonous too.

She never was better pleaſed, than either in Reading or Hearing Religious Diſcourſes, both in Private and Publick, which beſt ſuited both with her Excellent Underſtanding, and her Pious Inclinations; Therefore ſhe doubled the Sunday Sermons at *White-Hall*, and was every way for Increaſing and Advancing Religion all ſhe could. I well remember the firſt Afternoon Sermon there, that perhaps was ever in *England* before a King or Queen, having the honour to Preach it my ſelf before her, *Octob.* 20*th.* 1689.

Her

Her Receiving the Sacrament was very Conſtant and very Devout, with as much Humility, as if ſhe had been the greateſt Sinner, and with the Love and Ardour of the higheſt Saint. The moſt Penitent *Mary Magdalen* could not treat her Saviour with more Signs and Expreſſions of her Hearty Affection, and be more Hungry and Thirſty for the Heavenly Food of his Body and Blood; and yet I believe ſhe was one of thoſe *Juſt Perſons* of whom our Saviour ſpeaks, *Luke* 15. 7. *who needed no Repentance*; Her Innocent Soul formed early to Vertue and Religion by a good Education, never loſt its Virgin Purity; and her Pure Life was never ſtained or ſpotted with any wilful ſin that ſhould put her into a Bad State: I cannot ſay ſhe was an Angel that never fell; to our Comfort and to our Honour ſhe was, as we are, the Off-ſpring of fallen *Adam*, and brought into the World no doubt without the Miracle of an Immaculate Conception; but had I any Inclination to ſome Mens Principles, I ſhould be apt to think her one of the Greateſt Inſtances of a Particular Election, and of a Special and Irreſiſtible Divine Grace: Her Religion, Vertue, and Piety, will both Make and Prove Her a Choice Veſſel of Grace and Election, one of the moſt Choice and Excellent Chriſtians that ever were; She Equalled, if not Out-did the *Helena's*, the *Placilla's*, the *Eudocia's* thoſe Empreſſes famous for Piety and Religion, the *Marcella's*, the *Gorgonia's*, and the like Celebrated Women in former Chriſtian Ages, only ſhe wants an *Euſebius*, a *Gregory*, or an *Hierome* to ſet her out: But I hope there will be ſome Religious Pens in our Age, that in this, will as much out-doe thoſe Excellent Writers, as our Great Subject does theirs.

The Cuſtom of Panegyrics upon ſuch occaſions is very Antient and very Chriſtian, and has greater Leaders than thoſe at home; who thought it ſerved the ends of Vertue and Chriſtianity, as no doubt it does, to commend very highly, where the Example was very Singular, and fairly to Illuſtrate thoſe Vertues which they would invite others firſt to look upon, and then to imitate.

Had *Plutarch*, that Excellent Heathen (who tells us 'twas a Law among the *Greeks* to have the Vertues of Great Perſons thus Recited and Commended) had ſuch an Inſtance or Example before him of all Vertue as our Extraordinary Queen, he might have furniſht the World with another and a better Book of *the Vertues of Womankind* from her alone, and have out-done all his other Book of Lives.

I cannot but apply that Character and Commendation to Her, which *Heraclitus* the Philoſopher gave to his Daughter *Athenæa*, when for that reaſon he Diſinherited her, and gave her little or no Portion: *Sufficient*, ſaid he, *to her are her Beauty, Learning and Vertue, in which ſhe excells all her Sex.* Though this afterwards brought her to be an Empreſs, and which was more, a Chriſtian, by a Publick Controverſie brought before the Judges concerning her Fathers Will, whereby ſhe became known to the Emperour *Theodoſius* the Younger, who thereupon Marryed her.

Chronicon Paſchale Olymph. 300. Socrat. Hiſtor. Eccleſ. l. 7. c. 21. Evag. l. 1. c. 20. Nicephor. l. 15. c. 23.

Our Queen had Perſonal Excellencies enough without her Crown, and without all that Rich and High Eſtate, and Worldly Greatneſs, wherewith God had beſides Endowed her, to Entitle her every way to the Character of the Fineſt and Braveſt Woman in the World; the very *Phœnix* of her Age; nay

nay even to that higher Title in my Text, of God and Angel above moſt other Princes.

To give her Character in little, She was certainly one of the beſt Women, the beſt Wives, the beſt Princeſſes, and the beſt Chriſtians that ever lived; the Ornament and Glory of her Sex, the Ornament of the Court, of our Church, of the Nation, and of the Age.

I am loth to leave this Glorious View of Her; But I muſt come to the Dark and Melancholly Scene, and draw the Cloud that has covered this our Sun at Noon-day, that has Quenched and Eclipſed this Light of our *Iſrael*, and Darkned all our Joy and Glory with Gloomineſs and Mourning.

Though ſhe was a ſort of Earthly God upon a better Account, and more peculiar Reaſons than moſt other Princes; and had the moſt Divine and Angelick Properties, yet alaſs to our grief, ſhe had not that of Immortality, *I have ſaid ye are Gods, but ye ſhall dye like men.*

Neither the greateſt Dignity, or greateſt Quality of Birth and Fortune, no, nor the greateſt Perſonal Excellencies and Vertues can protect from Death and the Grave, nor Exempt any one from the Common Fate of Mortality, to which all the Sons and Daughters of *Adam* are ſubject by the Decree of Heaven, by the Conſtitution and Frame of their Nature, and by the Puniſhment of their Sins; God and Nature have appointed a certain Period to Humane Life, ſuch general Bounds as it cannot paſs; ſo *that the days of Men are determined, the number of his months are with God. Job* 14. 5. And we all carry the Seeds and Principles of our own Mortality within our ſelves: We are *of the Earth, Earthy*;

and our Earthly Tabernacles, however we prop them up awhile, will at laſt ſink and decay, fall and crumble into Duſt; ſo that we muſt all go down to the Grave, the place of Darkneſs and Forgetfulneſs; where we have ſeen our Fore-Fathers laid before us; and no Man can be ſo Fooliſh or ſo Sceptical, as to doubt any more whither he ſhall once dye, then whither he was once born.

Though every one puts the Thoughts of Death far from him, and thinks it is alwayes a great way off of him, and though he come never ſo near it himſelf by Age, yet he fancies 'tis ſtill like a Shadow, flying as far from him; and that at Forty or Fifty he has ſtill a good Life to live; and at Sixty or Seventy there are ſtill Older Men than he, and thoſe who have lived much longer; yet alaſs this is but a weak, however comfortable Deluſion; Death will quickly meet us ſomewhere or other, and come up to us and ſtrike the Fatal Stroke, very probably before we are aware of it; It dogs and follows every one of us, and may be much nearer us than we are aware; and by ſilent and undiſcerned Steps, it is every day nearer approaching and making up more cloſely to us. Mankind, we ſee are every day burying of one another; We ſtand wondering to ſee ſuch and ſuch drop by us, and to hear of the unexpected Death, as we call it, of ſuch of our Friends and Acquaintance, who were as like to live as our ſelves, till it comes to be our own turn at laſt, and we drop likewiſe, and are generally as much ſurprized with our own Death, as we were at theirs.

We are Buſie and Thoughtful about a great many Projects and Contrivances, which are to take Effect perhaps many of them, ſeveral Years hence; but before

before half of those Years are gone, our whole Life is; and the Mighty *Babel* we were building to our selves of Worldly Happyness and Mighty Designs here, is struck down with our Life, and *in that day all our thoughts perish.*

We whose Blood is now warm, our Nerves strong, and our Pulse beating the Nimble Stroke of Life; we alas must have all these lively Motions stopt, the whole Clock-work spoilt, and we must quickly become only stiff and clammy, cold, numbed and senseless Carkasses; lay'd out at first upon our once warm Beds, lockt up in our Coffins, put in our Graves, lay'd in a Hole, turned into heaps of Stench, Rottenness and Putrifaction, quickly mouldring into the common Dust of the Earth, and as quite forgotten in a little while, as if we had never been.

Lord, How much is there in this Thought, this one Thought, the serious thinking of our own Mortality! How would the wise and frequent thinking of this one thing, if we did it with due and full Consideration and Application of Mind, How would this *Considering our latter End*, make us Wise and Religious? How would this μελέτη θανάτου, this Meditation of Death, teach us the truest Wisdom and best Philosophy? make us Wise in undervaluing this Life, and all the Little, and Vain and Momentany things that belong to it; Wise, in preferring the Great and Lasting, and Eternal Things of another World Infinitely before it: Wise, not to be so much concerned for these sorry Bodies of ours, and not make it so much our business to Cater and Provide for them, which must quickly dye and perish; but rather to take care of our Souls, those more Precious Parts of us, that make us truely Men, and not to neglect

neglect those which are Immortal and will live for ever.

This was the Wisdom of our Excellent Queen; Though she was encompassed with the highest Glories of this World, and had all the Enjoyments of it set before her, and the glitterings of an Earthly Crown to dazle her Eyes; yet she looked beyond them all, and fixt her Thoughts and desires upon that Heavenly Crown which She has now obtained, and which she sought and desired, and strove to gain a Thousand times more than she did that other.

Though she had the Noblest and the Finest Body, built with all the Strength and Beauty, and Elegance of Ornament as a Fit Temple for her more Noble and Divine Soul, so that an *Anthropomorphite* would by that have took her for a *God*; yet she took much more care to Improve the one by Wisdom and Religion, then to Adorn the other by Dress or Clothes; and spent almost as many Hours about the former, as Minutes about the latter; for I have often heard that she was remarkably quick at Dressing.

This Noble and Beautiful Body of hers which carried all the visible Marks and Indications of a Sweet, Beautiful, Noble, Great, and Majestick Mind: *This*, alas, now like a Glorious Temple fired from Heaven and burnt down to Ashes, like the purest Chrystal broke to pieces; like a Star faln, has all its Beautiful and Shining Greatness spoilt and destroyed: The Sun is gone down, and Darkness and Horrour succeeds Light: And though all Regard and Honour is due to her Mortal remains, and they ought like Sacred Reliques to be treated with Respect and Reverence; yet alas the most Pompous Funeral is but a poor Reprize against Death, and a very

very mortifying odd Triumph, where the ſeeming Conqueror is the true Captive, faſt bound in Chains of Death, and goes only more ſolemnly to Deaths Mighty Priſon, and ſhows his greater Victory.

But her Pious, Vertuous, Heavenly Soul is more than Conquerour, gone up in Triumph to thoſe Regions above, where is no Death or Corruption; welcomed and winged up by Angels to thoſe Manſions above, where ſhe ſhall *be ever with God*, and with thoſe Angels whom ſhe was ſo like upon Earth; where ſhe ſhall be made more *partaker of the Divine Nature, and beholding as in a glaſs the glory of the Lord, ſhall be changed to the ſame Image, even from glory to glory.*

I ſhall obſerve but one Remarkable thing in her Death, which confirms all I have ſaid of her; and that was her Courage, Evenneſs and Unconcernedneſs, proceeding from the Goodneſs of her Life, and conſequently her full Preparation for Death; when ſhe heard the fatal Opinion of her Phyſicians, that ſhe muſt dye, ſhe received it as Martyrs uſed to do their Sentence, without any Fear or Dread upon her, but in theſe, or like words, *She thanked God She was provided, She never truſted*, She ſaid, *to a Death-Bed Repentance, She hoped She did not flatter Her ſelf, and She thanked God She was not afraid to dye.* Oh Bleſſed and comfortable words! coming not from a conceited Enthuſiaſt, or Falſe and Miſtaken Opinions of Religion; but from one of Her Underſtanding, judging of her ſelf by right Principles, and ſpeaking the Sincerity and Comfort of her own Heart: What Wiſe and Good Chriſtian can have more *Hopes*, more Aſſurance in his Death? What Power, what Comfort is there in Religion and a Good Life and Conſcience,

ſcience to make even Death it ſelf, the greateſt of Natural Evils, no way Frightful or Terrible to us? How do *they* even then Strengthen and Support us, and Infuſe Sweetneſs and Cordial into that otherwiſe *bitter Cup*? How do they take out *the ſting of Death*, and diſarm even that King of Terrours of all the Horrour and Amazing Dread in which he appears to Dying Sinners? How do they make a Good Chriſtian, ſuch as our Queen was, more than Conqueror in that laſt Combat?

Let the Atheiſts, and all other Enemies to Her, and to Religion 'come hither, and be Converted by Her Death, and by Her Life: I ſhall Conclude with the Wiſh and Prayer of an Excellent Perſon Attending Her at that time; *May I*, and may all of us, *when God ſhall think fit to call us, be as well provided as She was*; And may we be then as Happy as She now is. *Which God of his Infinite Mercy grant, through Jeſus Chriſt our Mediator and Redeemer.*

FINIS.